

...THE... CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

EVERYTHING worth knowing can be found in the Bible. The Gospel is truly "Good News" for all persons who have conceptions of life above the mere animal condition. The natural condition comes first; and the vicissitudes of life that press upon every human being are so many and so varied that few there be who in their experience have not had occasion to ask themselves whether life is really worth living. Toil and struggle, sorrow and joy, sunshine and shadow have been our lot since the Creator said to the first man: "In the sweat of thy face shalt thou eat bread till thou return unto the ground." Man is of the earthy, earthy. This we all know only too well by being constantly impelled to gratify the desires of the natural man. But we must not forget that man is also spiritual, and this spiritual or "heavenly" element is the real being in man. In Genesis 2:7, we read: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." And the Apostle Paul says that "as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The heavenly Father in creating man left him free to choose between good and evil, and in His love for the "living soul" He breathed into us—His own image—He gave His only begotten Son that whosoever believeth in Him should not perish, but be delivered from the evil and have everlasting life. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

If the Catholic people had free access to the Bible their conceptions of life and duty would make them altogether different from what they are. They would obey God and not a priest in Rome; they would obey the laws of the country, and resent the interference of a foreign Pope, who exploits them in the interests of the temporal power; they would know that the salvation of God, which popes and priests cannot give them, by their absolutions and indulgences, can be obtained without money and without price from the loving Saviour.

The Way of Salvation.

The love of God for sinful man is the most wonderful thing in the world—the greatest mystery that can confront the human intelligence. The freedom of will with which man was endowed at the Creation has been abused from the days of Adam until now. Man has transgressed, but God commended His wonderful love for us that while we were yet sinners, Christ died for the ungodly. The way of salvation for all who have transgressed—including, of course, the Roman Catholics—is to obey the Lord's invitation: "Come unto Me." If any man will obey the Saviour's voice he shall know of the doctrine; and he shall learn the will of the Lord in prayer and communion with God. He shall be delivered from the guilt of past transgression and the power of temptation; the gates of hell shall not prevail against him, nor shall the earthy overcome the spiritual in his daily life.

The Gospel Dignifies Human Nature.

In the natural order we do not love our wicked enemies and transgressors—those who injure us or rob us or spitefully use us. But the Gospel message that comes to us from God and that we find in the Bible shows us the power that is in Jesus Christ to change our natures, making us new creatures, capable of loving that which is unlovable, and kissing the hand that wounds us. Human nature is dignified only by the transforming power of the Christian religion; and God is no respecter of persons in the distribution of His gifts of loving kindness and tender mercy and full salvation to all who will come to Him in the name of Jesus Christ.

The Gospel in Spain, and for Catholics Everywhere.

Though the Liberal Ministry in Spain has not fully agreed on the measures proposed for the curtailment of the power of the Roman Church, and the young King has reluctantly called the Conservatives to form a cabinet, the people are determined to cast off the yoke of Rome as soon as possible. In all parts of Spain there is an opening for the Gospel such as has never occurred before. The London Christian, January 17, 1907, says the time has arrived when a bold and aggressive policy on behalf of the Gospel should be undertaken.

All the signs are favorable for such a work, as the sway of Rome is daily losing its power in Spain. The great leaders of the national life are men of liberal views, while the people themselves were never more favorably disposed to listen to the genuine Gospel message. Hitherto, Evangelical work in Spain has been done largely in a corner; but the right of public meeting is being more and more claimed and vindicated. Central halls in main thoroughfares will command greater attention than small rooms in back streets. Spain is a country awaiting capture for the Gospel. In the best sense, money spent on work there will be well invested.

This is true also of France at the present time. Our brother Lambert should be generously sustained in the work he has undertaken there. As the Christian well says, central halls in main thoroughfares will command greater attention than small rooms in side streets. This is true also of Christ's Mission in New York. A central building, accessible from all parts of the city, will command attention and give a wider scope to the work.

Christ's Mission Work.

A priest coming from his church to Christ's Mission for conference and instruction and returning to his parish until fully convinced was the not infrequent experience at the Mission the last week in January. The case was exactly similar to that of Mr. Giardina, the young priest who came to Christ's Mission from St. Augustine's Church in the Bronx, and whose conversion is related at length, with several of his addresses in this Magazine for last year.

The site for the new building for Christ's Mission will be available when the friends who are interested in the work it is doing will be ready to make up the amount now needed—\$7,000. This is not a large sum when distributed among those who can give \$100, \$50, \$25 or whatever they can spare for establishing a permanent center of useful work on religious and patriotic lines—the evangelization of the Catholics and vigorous, well-directed opposition to the dangerous encroachments of the Roman Church upon the liberties of the nation and the principles on which the Republic is founded.

A Class of Italian Converts.

The following item of church news appeared in the *New York Christian Advocate* of January 17, 1907:

A striking evidence of the success of our Italian work in the Mahoning Valley was witnessed in our church at Lowellville, December 16. Felice Cingolani, the missionary, brought in ten of his Italian converts to receive the communion, and to be received on probation. All present were impressed with the appearance of these men. Their

conversion and that of others in this field promises much for this good work. A class has been formed and regular Italian service is held in Lowellville.

Four years ago, acting upon the representations of the late Bishop Joyce, of the Methodist Episcopal Church, and Miss Le Huray, a devoted missionary in Buenos Ayres, Argentina, Pastor O'Connor received into Christ's Mission this young man who had been a priest in that city.

After spending some time at the Mission he attended the Moody School at Mount Hermon, Mass., and after a course of study there he went to Lowellville, Ohio, where the friends of Christ's Mission can see he is doing a good work.

Catholic Girls Converted.

A lady once consulted Pastor O'Connor as to how she should act with regard to two of her servants who were Roman Catholics. He replied, "Have THE CONVERTED CATHOLIC sent to you and leave it where they are likely to see it." The lady did this, and, a few months later, saw Pastor O'Connor again and asked him what she should do next. She had acted on his advice, but had not spoken on religion to either of the young women. He said: "Take it away from the place where they have usually found it." The lady did this also, and soon after the second month's Magazine was due, one of them enquired if she had ceased to receive it. The lady replied in the negative and told the girl where she could find it. The way was then open for a talk on religious matters. The close of that year found both girls in their master's Bible class at the Congregational Church, and soon afterwards they were received into the Church.

HIERARCHICAL EFFORTS TO DECEIVE THE PUBLIC.

CHRISTIAN courtesy cannot find suitable words to characterize the duplicity, the disingenuousness, hypocrisy and downright falsehood contained in the statements of the Roman Catholic politicians—even though they be judges of our courts—who appeared on the platform of the Hippodrome in this city with Archbishop Farley, on Sunday, January 27, to “protest” against the action of the French Government in passing laws for the protection of the Republic from the machinations of the Jesuits. For instance, Judge James Fitzgerald, of the New York Supreme Court, who is presiding over the Thaw trial, said as he bowed to Archbishop Farley, who presided at the meeting:

The infamous enactment, miscalled the Separation Law, would be more fittingly titled were it designated “The Statute of Spoliation and Sacrilege.”

The question that agitates France to-day is not alone a Catholic question. It is a blow at civil and religious liberty.

Does not that judge know that his Church has condemned again and yet again the theory and practice of religious liberty? It was condemned in the Syllabus of Pius IX; and Pope Leo XIII followed suit in refusing to allow communities or individuals to worship God according to the dictates of their own consciences. For every sincere Catholic there is only one religion, and that is the Roman, with the Pope’s brand. Judge Fitzgerald cannot deceive the American people by talking of “religious liberty.” As a judge on the bench he is entitled to the respect of the community, but as an advocate and de-

fender of the Roman Catholic Church his language is reprehensible.

Another speaker at that meeting, John G. Agar, was more honest, when he said:

The real issue is the attack of the French Government upon the essential constitution of the Church—the hierarchical form—which has come down to us from Peter, and which is a part of its being necessary for the successful performance of its mission.

That is the true Roman doctrine, but it is as false as any Jesuitical statement could be. A hierarchy is not essential to the Church of Christ. Our Lord did not establish any; and surely Peter did not appoint Popes and bishops of Rome. Every pastor, every minister, every Christian worker is a true successor of Peter, Paul and the other apostles. But the Roman Church will not admit this, and wherever and whenever it has had the power it has prevented men from proclaiming this doctrine, or acting in accordance with it. Is it, or is it not, true that there is salvation from God without a hierarchy? All Protestant Christians will declare, Yes; but Catholics, who take their religion from Rome, must say, “No, you cannot be saved without a hierarchy!”

Archbishop Farley was the last speaker at this great meeting at the Hippodrome. Public opinion, he said, is beginning to see that the fault in this matter lies with the French Government, which he accused of deception, evasion, dishonesty, insincerity and “insults to the Vicar of Christ.”

In order that our readers may see how much in error he was regarding public opinion, we will give in our next issue extracts from leading papers in all parts of the country.

Protestants and the Press.

Much good would be done if Protestants would use the daily press to correct the false statements with which Roman Catholic writers so often try to mislead the public. If some of our readers think these rather strong terms it may be mentioned that the New York *Herald* recently took occasion to rebuke such exalted Catholics as Cardinal Gibbons and Archbishop Farley for doing this very thing.

Another of our city papers, the *Globe*, contained the following letter from our friend, the learned and beloved pastor of the Washington Square Methodist Episcopal Church:

One of our city editors complains that after repeated readings of the Pope's letter to the French bishops he found it ambiguous. Thereupon a priest takes the editor to task as intimating that the Pope was guilty of falsehood. The editor, in reply, disclaims any such insinuation, but insists still that the document is misleading.

Of course the Pope's letter is plain to the priest because he is a Jesuit, and any clerical deliverance would be lucid to him to the degree that it was nebulous to every one else. This is the result of his training. Largely through the sinister influence of the busy followers of Loyola, the Roman Catholic Church has become infected with a spirit of duplicity in the teaching of morals. It has two codes, one for the plain people and another for those higher up.

The first is such a system as coincides with the Ten Commandments. The second is a palpable departure, glazing the vilest sins with sophistical apology and approval. A church which is thus living a double life must, of necessity, in its published speech often perform legerdemain. It must be careful not to shock those who are favored only with exoteric privileges, while at the same time it adroitly deals out indulgence to those enjoying the

esoteric franchise. Hence to the uninitiated its language seems frequently involved.

A mind schooled in the casuistry of ecclesiastical officialism can hardly be expected to comprehend, much less practice, the rule, "The clear is the true."

G. E. STROBRIDGE.

Jesuits in Jamaica.

The earthquake in Kingston, Jamaica, last month, was a dreadful calamity. Ninety per cent. of the buildings of the city were destroyed, and over 1,000 deaths resulted from the catastrophe. As might be expected, the Jesuits at Kingston in their officiousness claimed great credit for their efforts for the relief of suffering; and while the English officials have not seemingly paid much attention to them, the American vice consul at Kingston, Mr. Orrett, singles them out for eulogy. In a despatch dated January 25, he said: "The American fathers are aiding me to identify any of our citizens. The Sisters of the Immaculate Conception are safe." As the Jesuits like to be called "fathers" and not merely priests, the vice-consul accommodated them. Truly the Jesuits are insinuatingly aggressive to gain the favor of Protestants. Intelligent Catholics know them well, and are able to penetrate their disguises and expose their duplicity. The Rev. A. H. Lambert, after his conversion from the Roman Catholic priesthood, spent five years in Protestant missionary work in Jamaica. His intimate knowledge of the devious ways of Rome was so accurate that the Jesuits behaved themselves in a measure while he was in the country. We confidently expect he will be equally successful in his good work in France. He is a strong man in faith, learning, zeal and courage.

FRANCE AND THE CHURCH—VATICAN HOSTILITY.

BY REV. A. H. LAMBERT, MARSEILLES.

IT seems to me, from what I have read in American newspapers, that the situation in France in regard to the separation of Church and State is not thoroughly understood in the United States. It therefore gives me pleasure to state some facts, as I am on the spot, that will interest the readers of THE CONVERTED CATHOLIC. (I write in French, as being easier for me. The Editor will please translate.)

I. The character of the men surrounding the Pope does not tend to inspire confidence. What is said about Cardinal Merry del Val, for instance, represents him as a man of another age, completely imbued with the haughty instincts of an aristocratic world. Before all and in and through all, he is a man of the Church, and his influence over the Pope is not a mystery at all. He is none the less hard and haughty toward Spain, which is his own country, and which is struggling to rid itself of the monastic plague, than he is toward France. A Spanish *hidalgo*, living in the Middle Ages, it is easy to believe him to be entirely devoid of sympathy for everything partaking of the nature of Democracy.

As for the Pope, nothing has revealed the man of genius any more in Pius X than in Cardinal Sarto. He has not in him the material of the great Popes. He is a good village curé who, by a blunder, found his way onto the patriarchal throne at Venice, and afterward under the Papal tiara. This is not heretical, because nobody believes in his in-

telligence. Had Leo XIII been still alive, his tact and diplomatic abilities would have prevented the development of the present situation.

That the Pope really believed the measures he took would lead the French Catholics to protest and to rebel *en masse*, and that the Government and the Chambers would then yield to public opinion, and—who knows?—to fear, is a supposition that is not at all unreasonable. But the Vatican has, it appears, counted altogether too much upon the numbers and the zeal of the "faithful" in France. The demonstrations of curés, vicars, zealots, and certain men (in small numbers) have missed fire; ridicule has killed them, and religious indifference has buried them. And, on the top of everything, the Pope lost his head. It is an affair, not of men, but of doctrine; all or nothing; the Roman Church, being the only true Church(?), cannot yield.

It is a fact that if the Roman Church in France prefers a *relative* poverty to her former wealth, and if she returns to the simple life of the Apostles, *it will be by her own free will*. Since the priests have not wished to submit, who were free to do so, it is vain for them to cry out that they are persecuted. The great mass of the people regard their complaints as farcical.

Let it be well understood that upon the Church *alone* rests the responsibility for the present conditions. The formalities required by the Separation Law are very sim-

ple. Protestants and Jews have submitted to them. *Sacerdotal pride alone has refused to do so!*

And let it not be said that the Protestants have been treated any better than the Catholics. The Reformed congregation at Vallon (Ardèche), not having formed their cultural association within the period prescribed by the law, their church property has reverted to the State.

2. In France we see the spectacle of a people pinioned by the cords of an official religion, beginning to break them; and of an aristocratic spiritual power which feels that it can do nothing more, if it should abandon even a single one of its advantages. It is the eternal struggle between freedom of thought and spiritual despotism. The more conciliatory the State has shown itself, the more intractable has the Church been. The circulars, laws and speeches of Ministers have continually met with the same hostile clerical spirit. If the bishops and curés of France have lost their palaces and presbyteries, whose fault is it? The Church by its *intransigence* has forced the State to take repressive measures as much concerning church buildings as in matters affecting priests.

It appears that the Vatican is unwilling to yield because of fear—the fear that Spain will follow the example set by France; the fear of seeing other countries (England, the United States?) arm themselves to resist the encroachments of Romanism.

3. The State has determined—and rightly—to compel obedience and to be master in its own domain. Until now these terrible Free-

masons—everything is done in France, according to the clerical journals, by the Jews, the lodges and the Protestants—had allowed priests and seminarists liable to be called for military service to remain at home. But in the face of the obstinacy and hostility of the hierarchy, the patience of the Government came to an end. Yesterday twenty-four seminarists of Grenoble joined their regiments; yesterday, too, forty-three ecclesiastics of Quimper, of whom nine were priests, went into barracks for two years; also sixteen priests and seminarists of Bourges, fifteen priests and forty-nine seminarists of Nancy, etc.

The priests who have not made the declaration called for by the law are all brought before the courts if they say mass. Among those who have been arrested was a Brazilian bishop.

The last remaining non-authorized religious congregations have now been expelled, and it is said that the authorizations held by the Sulpicians, Lazarists (Vincentians) and priests of the Foreign Missions of Paris, are to be revoked.

4. One ludicrous feature of the matter has been that some of the French bishops have written to M. Briand, Minister of Worship and Public Instruction, asking him to have them expelled from their lodgings by the military arm! Were these bishops friendly to the "Masonic" Government? And were they afraid of being looked upon by the Curia as—well, lukewarm? Who knows?

A proof that the rebellious attitude of the French bishops is dic-

tated from Rome is found in the fact that the diocesan associations of Cardinal Lecot, of Bordeaux, and of Bishop Lacroix, of Tarentaise, have been refused the approval of the Vatican upon the flimsy pretext that such assent would destroy the unity of action of the French bishops!

5. It cannot be truthfully said that the Roman Catholic clergy in France are on the verge of starvation. I read in a morning paper that "Resources do not fail; they even abound." The Paris clergy receive such large offerings that not only can they have every comfort for themselves, but they are, in addition, able to help outside priests.

Nor is it true that the Government has confiscated churches. Churches in France have all been State properties since the days of Napoleon I; and the same thing is true of seminaries and houses occupied by bishops and priests. "The law restores the presbytery to the commune," said a mayor; and he added, "the commune can let the presbytery to the curé, but forbids that the renting shall be a subsidy in disguise. I proposed a rental of 100 francs (\$20) to the curé. He refuses to pay it and threatens to go away. *That is his own affair.* He will close the church, he says, and the parish will be abolished. But, priest or no priest, the church will remain open." And the good mayor added: "I cannot understand how any man—even if he is a priest—can refuse to obey the law."

The whole kernel of this rebellion against the Government is just the arrogant sacerdotal obstinacy of the

priests, who claim to be a privileged, if not superior, class of human beings, to whom everybody must bow the knee.

—
Brother Lambert encloses a cutting from the Paris *L'Aurore*, which we translate below, in which the writer sets forth in a manner none the less accurate because sarcastic, the feeling of the great bulk of the French Catholics toward the Pope personally. He says:

"I find in the *Matin* an item of news from Rome that greatly distresses me; indeed, it wounds me deeply. It seems that the Pope is somewhat dissatisfied, not only with the whole French nation, but with French Catholics in particular. France has become changed to poor Sarto. France is no longer the eldest daughter, the darling and favorite child of the Church. According to the *Matin*, they are not very sorry for this at the Vatican, and the Pope's retinue are not much put out about it.

"One must truly have a heart of stone not to sympathize in his misfortunes with this poor Sarto, who cannot count upon the smallest rebellion, on the tiniest revolution—not even on a mere semblance of agitation.

'Oh Sarto! oh poor Pope,

The universe abandons you!'

Thus should sing some Catholic troubadour who remains faithful to Sarto as Blondel did to King Richard.

"What is the reason of this abandonment? How is this indifference to be explained?

"Simply by the fact that the priests were the only ones to deay

—and not to believe—that there are still in France Catholics in name and practice, that there are still men seeking to exploit religion for the benefit of some political interest; but that real believers, men having faith, are becoming more and more rare—indeed, that they do not constitute more than an imperceptible minority.”

THE PRESENT SITUATION.

The action of the Government in France in dealing with the Church question has been most judicious, and it is probable that its future course will be marked by equal wisdom, though there is a possibility that it may go too far in concessions to the ultramontanes. In the present situation the Church has lost not only the stipends which under the Concordat were paid to Bishops and priests, but also the control of its property, which up to December 12 it might have retained by forming the *associations cultuelles* which the Separation Act prescribed. The Bishops and priests are homeless; the seminaries have been dissolved; the theological students who were preparing for the priesthood have been conscripted for military service, and the funds bequeathed for religious purposes by pious persons are in the hands of the civil authorities. Priests who have undertaken to hold meetings in church buildings have been arrested and fined for omitting to make the declaration required by a law of 1881.

Now the Government will not close the churches at present, and the priests, with their congregations, will be at liberty to use them when they choose. Where the peo-

ple may not wish to support a church, the priest will have to look elsewhere. The Government will not make martyrs of bishops or priests, who, if there be any suffering among them, must lay the responsibility upon the Pope, and his masters, the Jesuits, at Rome.

PROTESTANTISM IN FRANCE.

BY DAVID JAMES BURRELL, D.D., LL.D.

THE French people are making history by leaps and bounds. It is scarcely possible as yet to pass final judgment on the outcome of the Repeal of the Concordat; but it would appear that these results are likely to follow:

First, the clearing of the Protestant decks for action. The voluntary withdrawal of Rev. Charles Wagner (author of “The Simple Life”) and other pronounced Liberals, Unitarians and Rationalists in order to flock by themselves—a measure necessitated by the terms of the new law as to the government of religious bodies—relieves the French Protestant Church of the last lingering doubt respecting its loyalty to Christ and to the Scriptures as the Word of God.

Second, the probable organic union of the five branches of the Reformed Church, which constitute the bulk of Protestantism in France. The severance of the union of Church and State, with the consequent withdrawal of government subsidies from all religious bodies, has practically wiped out the barriers which have hitherto divided the Reformed family, and to “a looker-on in Venice” there is no remaining reason why they should not henceforth sit under one vine

and fig tree. Indeed, action has already been taken looking to that end.

Third, a new and wholesome spirit of self-reliance. For a while it will doubtless involve much hardship for the churches to lose the support of the Government and be thrown on their own resources, but in the long run it will prove a mighty stimulus to exertion, and unless all historic analogies fail, it will mark a new departure in every department of Christian work.

It would appear that even the Catholic Church is likely to be helped by it. The army of men and women "in holy orders," who have been living in the devout indolence of ecclesiastical retreats and cloisters, will be brought perforce into closer touch with the common life of the people, and their preaching and pastoral service will, as in America, be changed for the better. The seed of the Gospel is in the creed of Romanism if only it were not smothered by the abuses and perversions which the centuries have superimposed upon it.

Fourth, should the Pope persist in his present attitude of hostility to the policy of the Republic, new fields of usefulness will open up to the Protestant churches such as they have not dreamed of. We have much to say of "Forward Movements" in America! but in France the time is ripe for such a Forward Movement as has not been possible since the Revocation of the Edict of Nantes. The children of the Huguenots have waited long for "poetic justice"; the bells are ringing it to-day!

Fifth, if the Protestants of Amer-

ica and the whole world do not stand ready to befriend France at this juncture, they will prove themselves false to every duty involved in the Fellowship of Saints. It is an occasion of wonder that the descendants of Huguenots, harried and persecuted for centuries, have continued to be a living force. "This is the Lord's doing and it is wonderful in our eyes." But these Protestants of France are of themselves unable to adequately meet the responsibilities which now confront them. The French people, ground for centuries between the upper and the nether millstone of Catholicism on the one hand and infidelity on the other, are clamoring for the Gospel. The appeal will continue and increase, unless all signs fail, until hands shall be stretched out everywhere in a Macedonian call for help. They must have Bibles, churches, preachers and colporteurs, and they must have them soon. "The King's business requireth haste." This is not an affair that concerns only the few Protestants of France; it is the business of the Christian world. One of the aphorisms of commerce is "Put your money where it will do the most good." In the writer's judgment, there is no field of Christian enterprise in the world that at this juncture promises greater dividends than the Home Mission Work of the Reformed Churches of France. The proverb *bis dat, qui cito dat* has a mighty application here. "He gives twice who gives quickly." God help the Protestants of France to reap the fields so rapidly whitening to the harvest! And God incline all far-seeing, broad-minded Christians everywhere to lend a hand!—*Christian Intelligencer*.

ORTHODOXY.

THAT OF THE ROMANIST AND PROTESTANT CONTRASTED.

BY REV. ALBERT B. KING, NEW YORK.

THE ecclesiastical institution which rules over the consciences of Greeks and Russians, styles itself the "Orthodox Greek Church" and brands the Latin Roman Church as "heterodox." The Latin asserts the same thing of the Greek.

The Latin Church brands all Protestants as heterodox, and if possessed of the power, would burn at the stake all of us who are heretics (heterodox) and then cast our souls and bodies into the eternal fire of hell.

Orthodox means a true opinion or sound doctrine. Heterodox means an opinion or teaching other than true or sound.

Traveling in the same car with me, on a French railway, was a Roman Catholic priest. To him I loaned a book rich in evangelical truth. After a ten-minutes' perusal, he returned the book with the remark "Monsieur, this book is not orthodox."

What authority separates that which is orthodox from the heterodox? The testimony of the Spirit of God in the Bible, in the deliverances of Church Councils and Assemblies, and in the utterances of individual Christians, as they may be moved by the Holy Ghost.

The highest, most commanding spiritual authority is the Bible.

Then, strictly subordinate to the Sacred Scriptures, is the systematic presentation of Biblical truth by the Church. After the Bible and Church have spoken, individuals are

permitted and encouraged to select and apply to themselves through the Spirit truths taught in the Bible and by the Church universal.

If any one of these three forms of the Spirit's revelation encroaches upon the domains of the other two, there results false teachings and sinful living.

A sad illustration of the truth of this last sentence is found in the history and present condition of the Roman Catholic Church. A few examples among many will be given of Rome's monstrous exaggerations of Biblical truth: (a) The Bible enjoins that the Church membership should honor and obey those who are over them in the Lord.

The Church by a gross and growing perversion of this primitive church office, has built up the vast system of its hierarchy.

The simple ruling or teaching elder whose highest title was under shepherd, has been magnified into a priest, then bishop, then archbishop, then cardinal, and finally Pope, and all "lording it over God's heritage."

The Bible asserts that Jesus the Christ is the eternal "Son of God." The Romanist has so exaggerated this truth that our Lord Jesus has been robbed of His full-orbed humanity, and is placed with God the Father in the dark inaccessible recesses of infinity and eternity.

Thus practically the "Son of Man" ceases to exist, and our hearts ache for the presence of our Elder Brother so loving, so tender, so sympathetic upon whose bosom we can recline our wearied heads. From

this heresy has sprung deadly Mariolatry.

The Bible prophesies that the Virgin Mother of our Lord shall be "blessed among women." This truth is bloated into the usurpation and displacement of our Lord Jesus. Mary and the saints take His place and are idolized.

The Bible teaches that Jesus was sacrificed as an atonement for our sins "once for all."

The Romanist perverts this into the idolatrous, presumptuous sacrifice of the Mass. These and other instances are monstrous perversions of important Bible truths.

Not only do councils and assemblies thus pervert the truth, but in all Churches and in all centuries have been found individual believers who more or less have stifled the voice of the Holy Spirit and indulged in the rebellious wilfulness of the fleshly mind and such have thus more or less marred the beautiful symmetry of Bible truth.

One or two illustrations of this must suffice.

(a) Under the reverential yet cruelly narrow misinterpretation of II John 9, 10, a Jewish peddler would have perished from the cold, because excluded from the houses of the Orthodox, had not one of their number equally Orthodox been possessed of enough merciful common sense and common humanity to invite this perishing child of Abraham to his fireside for the night.

(b) The Bible in both the Old and New Testaments proclaims the solemn fact that every man must stand before God's throne to be, at the resurrection, rewarded accord-

ing to the deeds done in the body. Some, who call themselves Christians, distort this truth into a monstrous and destructive falsehood, by ignoring the fact that He who sits on the "Great White Throne," to judge us is our greatest friend, who perfectly obeyed the law for us, and suffered the penalty due us as lawbreakers, by enduring a death of agony and shame, that at the day of judgment we might be able to look with confidence into the awful face of the glorified Christ, and point with thankful joy to the Judge's wounded hands, feet, head and pierced heart, and shout, with the whole heart filled with victorious triumph, and shout indeed to all eternity, "The Lord, My Righteousness and My Salvation."

Such and such only are able by grace to steer their ship of faith safely between the Scylla of Antinomianism, and Charybdis of self-righteousness. Yea, only they who find in Christ their Judge, their righteousness, are able to comprehend the meaning of Romans IV, 5, "But to him that worketh not, but believeth on Him who justifieth the ungodly, his faith is counted for righteousness." Such only know what the apostles James and Paul mean when they speak of our freedom from the law of the ten commandments as a ground of pardon and justification, in the presence of the Judge. Such know what the New Testament means when it speaks of the law of Christian liberty, as the joyful source of the only power which can enable us to live Godly, Christian, Heavenly lives on earth.

Such are the only ones who can

comprehend the meaning of the Saviour's words in John VIII, 36. "If the Son therefore shall make you free, ye shall be free indeed."

Such alone know that the only way to eagerly and persistently maintain genuine good works is to eagerly and persistently magnify with joy the great truth that Jesus alone saves us from all our sins. Titus II, 14, Who [the great God and our Saviour Jesus Christ] gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Such alone know that Jesus is the only One who enables us to love God, the Law-giver and Judge, and that "Love is the fulfilment of the law."

Finally, such, and such only, are true, Evangelical Protestant Christians.

Such only can be said to be truly Orthodox, escaping from the hurtful extremes of heterodoxy and false orthodoxy.

REV. F. L. KING AN EXEMPLAR.

Many living in Protestant communities are not true Protestants, but are called such only because a Protestant creed was the faith of their parents.

Such was the writer when a boy, and before coming into full communion with an evangelical church. Not realizing the wickedness of sin the extent of his own sinfulness and liability to the punishment of hell and exclusion from heaven, he became in his heart a universalist. But when a few years later he was overtaken by the grace of God's Spirit, he became and has remained

a firm believer in the everlasting perdition of the ungodly, in perfect accord with the school of Rev. Charles H. Spurgeon.

Having both theoretical and experimental knowledge of evangelical truth, and having a more perfect knowledge than any one else of my brother's creed, I can truly say that the late Rev. Frederick La Rue King was a typical Evangelical Protestant. And that is saying very much.

It is saying, first of all, that my brother on the social side of his nature was exceedingly affectionate, tender, generous and to a wonderful degree sympathetic, so that the pains and afflictions of others were adopted as his own. Thus, if his social nature was permitted to have full undivided sway he would doubtless have lapsed into universalism.

But under the control of the Spirit of God and sound teaching he was saved from that dangerous heresy, and a humble, profound sense of personal unworthiness, joined to a commanding conscientiousness, abiding reverence for God, and whole-hearted submission to His will, prompted him more and more until the end, to show his love for sinners, by seeking to awaken their torpid consciences, and help them to accept Jesus as their substitutionary sacrificed Lamb.

When young in the Christian ministry he translated the *Dies Irae*, that solemn, penetrating hymn of Thomas Celano, and which was printed in *THE CONVERTED CATHOLIC*, and also in *The People's Tabernacle*. The editor of the latter introduces the hymn by quoting my

brother as saying: "The solemn thoughts it sets forth should be more in our minds than they nowadays are."

I will now quote four of the sixteen verses, to show how orthodox my brother was, when he said that the "solemn thoughts of the Dies Irae should be in these days more in our thoughts than they are."

Though I pray unworthily,
Yet I pray Thee graciously
Me from fires eternal free.

With the sheep a place I pray,
Keep me from the goats away,
At Thine own right hand to stay.

I accept the sinner's place,
Guilty shame o'erspreads my face,
Give Lord to the suppliant grace.

When the curs'd their shame confessing,
Eager flames are sore distressing,
Call to me then with a blessing.

Another of my brother's writings was printed in THE CONVERTED CATHOLIC of June, 1906.

It is a sermon upon Romans IX, 15. "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

He unfolds and applies it with the joy of one who has secured a great prize.

As he preached this sermon all the enemies of our peace and salvation are overcome and put to flight. Election is not cold, cast-iron, arbitrary necessity, but the blessed gospel of red-hot infinite love, demanding with infinite power that the hapless and hopeless inmates of dungeons and prisons shall be rescued and brought out into liberty, sunshine and joy.

To quote a little from my brother:

"Why was it that the reformers of the sixteenth and seventeenth centuries,—why did a Luther and a Calvin again take up and proclaim anew the doctrine of Paul and Augustine? It was because it dashed the scepter out of the hand of the Pope, and the crozier out of the grasp of the bishop, and declared once more the spiritual liberties of mankind. 'Priest, prelate, pope,' the emancipated serf could exclaim, 'You cannot tie up God by any engagement so that He shall not have perfect freedom in salvation.'

"Notwithstanding all the powers He has granted to His church, after all, salvation is as He wills, not as you will. Excommunicate if you please; I can appeal and He will hear and issue the appeal. God says, though Rome curses, 'I will have mercy on whom I will have mercy.' " The doctrine of election is the very charter of our liberties. If God is sovereign then man is free."

It is difficult to speak with enthusiastic abandon of the great gospel truth of God's electing love, as my brother has done, and not arouse in some persons the fear that the domain of God's inflexible justice is encroached upon. But in the case of my brother this fear is banished when we know how utterly submissive he was to God, and God's Word, and how truly and fully he accepted all the truth included in what are called the "doctrines of grace," which equally include all the justice and all the mercy of God.

We have now brought before you the example of a symmetrical man who, with the grand sweep of his mental vision, and throbbing pressure of a great heart, grasps comprehensively the well-proportioned body of Biblical truth, and this is an example of true, evangelical Protestant orthodoxy.

A GREAT BISHOP.

In December the Editor of this Magazine lost a warm personal friend and Christ's Mission an energetic and influential advocate and co-worker in the death of Bishop Charles Caldwell McCabe, D.D., LL.D., of the Methodist Episcopal Church. He was seized with an apoplectic stroke on Twenty-third street, in this city, December 11, 1906, and died a few days later in the New York Hospital, at the age of seventy.

Bishop McCabe was universally beloved by Christians of all denominations, and in his own Church his was the most forceful and charming personality. He was a great singer as well as a great preacher, and as missionary secretary he excelled in raising money for the Methodist Episcopal Church. Until he was elected bishop in 1896, he was known as "Chaplain" McCabe, on account of his services during the Civil War; and his lecture on "The Bright Side of Life in Libby Prison" was heard by millions of people.

Bishop McCabe was for many years deeply interested in the conversion of Roman Catholics, not only in this country, but in all those lands where the Roman Church keeps the people in intellectual and spiritual darkness.

Soon after the starting of the Methodist missionary paper, *World-wide Missions*, he published in it a long article about the Editor of this Magazine, together with a portrait. In this article he described the work of Christ's Mission and expressed his approbation of the methods employed in conducting it. The interest in this work that he felt then con-

tinued to the end of his life; and it was only two weeks before his death that he advanced the passage-money by which the Rev. A. H. Lambert was enabled to sail for France—the first American minister to respond to the call of the French nation for the Gospel of Christ—a learned representative both of Christ's Mission (of which he was a convert from Rome) and of the Methodist Episcopal Church.

Bishop McCabe greatly admired THE CONVERTED CATHOLIC and frequently referred to it in his public addresses whenever the Roman Catholic Church was mentioned. Several years ago he ordered it to be sent to all the missionaries of his Church in South America.

At the Christ's Mission services in the Masonic Temple, in 1896, Bishop McCabe delivered an address, in which he said:

"I am in hearty sympathy with the work that Father O'Connor is doing. I have observed it and watched its progress with great interest these many years, and I wish it most hearty Godspeed. There are some good Catholics who desire peace and rest for their souls. They will find that perfect rest and peace when they learn to look to the one High Priest whose name is Jesus. This is my earnest prayer for them, to come to Jesus and be saved. A missionary lady found a woman who, fearing to die without absolution, entreated her to send for a priest. The missionary said: 'Oh, my dear friend, I know of only one Priest who can absolve you from your sins, and He is Jesus, the Son of God.' What a blessed day it will be when all the Catholics know that they can come to this High Priest and that He will forgive them and receive them unto Himself.

"Father O'Connor is doing a won-

deriul work. I have watched this movement with great interest for many years and I know that the whole purpose of his life is bent upon this: to bring our Catholic friends to the consciousness of the great truth that they may go directly to Jesus to obtain the pardon of their sins. He has been the instrument in the hands of God of bringing many into personal relationship with the Saviour, and among them many priests. Father Lambert (whom Mr. O'Connor received out of the Roman Church in 1894) wrote to me only a few days ago from Kingston, Jamaica, where he is pastor of a Wesleyan church and a blessing to the whole community, a thoroughly converted man, and the Lord will use him greatly to His glory.

"There is a great religious movement among Catholics here and everywhere. Even in Rome, the wonderful new era has set in. We dedicated there last year a great building that embraces a church, a publication office, a printing press and a school. We have in that school now four hundred boys, from whom, with God's blessing, many preachers of the Gospel to the Italian people will come forth.

"Four grandsons of the great General Garibaldi are among the pupils of our school, and they also may be preachers of the Gospel. And this is only the work of the Methodist Church. There are other religious bodies also at work in Rome. Only a quarter of a century ago, you could not carry into Rome a Testament in your valise which would not be confiscated. Now we are printing there Bibles and Testaments and sending them all over Italy. Thus we see that there are wonderful changes in the world in our day. Some time ago I wrote to the Pope about our work in Italy and our new building in Rome, telling him what a good time we shall have when he comes down from his Vatican palace to see us and to preach to us. And I suggested to him that he should take his

text from the second chapter of Paul's Epistle to the Ephesians:

"By grace ye are saved through faith; and that not of yourselves: it is the Gift of God: not of works, lest any man should boast."

"I would like to hear the Pope's sermon from the text: 'Christ, the Chief Corner Stone.' On the day when he preaches such a sermon all Christendom will rejoice and we join hands in brotherly love; and I shall sing with all my heart Charles Wesley's hymn: 'Blow Ye the Trumpet, Blow.'"

"In the meantime, dear friends, we are spreading the light of the Gospel everywhere, even in Rome, where it has been suppressed for many centuries, and I believe the day will come when that old Papal chair will fall, and the Word of God contained in the Bible shall rule over the minds and hearts of the people instead of Papal dogmas."

Bishop McCabe had a warm place in his heart for every converted Catholic, and his commendation of this Magazine was expressed on many occasions.

With Bishop Burt he successfully advocated at the Methodist missionary conference at Buffalo, last fall, the commencement of aggressive Evangelistic effort in France, where the Rev. A. H. Lambert has gone to commence work.

At the funeral service of Bishop McCabe in this city addresses were delivered by several bishops and by Rev. Drs. Kelley and James M. Buckley. The interment was at Evanston, Ill. Great sympathy is felt for Mrs. McCabe, the devoted wife of this great and good man, who had ministered to him and cared for him amid his many labors for nearly forty years.

Departed Friends.

MRS. MARY CROCKER FOOTE.

For many years this elect lady—one of the foremost residents of Belvidere, Illinois—was a warm sympathizer with the work of Christ's Mission, and an interested reader of this Magazine, who earnestly sought to interest others in this work. She was a woman who set forth the highest type of the Christian life in all her daily walk and conversation. Her faith was clear and her confidence in God remained unshaken to the very end of life. At her funeral last month in Belvidere (January 12) the Rev. Dr. George B. Pierce delivered an excellent address, at the close of which he referred to her as having, since the death of her husband a year before, been watching and waiting for the day when she would meet him again in the Father's house. In this connection he quoted the following poem of one who watched for the coming of Az-ra-el, the angel named "The Help of God" because he summons and receives the dying:

"So I am watching quietly every day.
Whenever the sun shines brightly,
I rise and say:
Surely it is the shining of his face,
And look unto the gates of his high
place beyond the sea;
For I know he is coming shortly to
summon me.
And when a shadow falls across
the window of my room,
Where I am working my appointed
task,
I lift my head to watch the door
and ask if he is come;
And the angel answers sweetly in
my home:
'Only a few more shadows and I
will come.'"

BENJAMIN FRANKLIN LEEDS.

In the circle of our friends we shall miss no one who has departed this year more than B. Frank Leeds, who for over twenty years had been an earnest admirer and supporter of the work which this Magazine is doing. Last winter Mr. Leeds visited California, as he had done for several years, and while in San José his earthly career came to an end. His life was a noble and useful one. As a man of science and wide culture, he was esteemed in this country and in Europe. He was a member of the well-known family of which Josiah W. Leeds, of Philadelphia, the distinguished publicist, is the head. In the death of Mr. Leeds the Society of Friends has lost one of its most learned and philanthropic members, and we have lost a sweet personal friend whose wise counsels and gracious helpfulness in this work had made our path smoother and our burden lighter. We shall miss the bright, incisive, suggestive letters of Mr. Leeds that came to us several times a year with sympathetic commendation of the methods pursued in this difficult work.

MR. EUGENE SCHIEFFELIN.

The old families of New York have had no more honorable and righteous men in their ranks than the members of the Schieffelin family. A few years ago Mr. Samuel B. Schieffelin was translated to the heavenly home, and now he is followed by his brother, Mr. Eugene Schieffelin, who passed away in the summer months. These men excelled in Christian experience and nobility of character. It was a great privilege to be favored with the friendship and counsel of these brothers. Both have left sweet memories with their relatives and friends.

ROMAN CATHOLIC ITEMS.

CATHOLICS VOTED RIGHT.

BISHOP MATZ, of the Roman Catholic diocese of Denver, last month sent a circular letter to the clergy and laity under his charge, in which he said that the failure of the Catholics to go to the polls was the chief cause of the present conditions in France.

That Bishop is wrong; the Catholics of France *did* go to the polls at every election held for the last five years, and judiciously deposited their ballots against any further dictation from Rome.

CLEVER CORSICANS.

The town of Arbellara, in Corsica, did not take long to find a way of dealing with a contumacious Roman priest. A Paris dispatch to the New York *Sun*, dated January 5, 1907, said:

The municipality asked the old curé to comply with the new law and make his declaration.

The curé refused, and the municipality immediately sent an invitation to Don Paolo Miraglia, Bishop and founder of the Reformed Church of Italy, to come to Corsica and ordain a new minister who had been chosen by the population. Don Paolo consented, was received in Arbellara with much rejoicing, and ordained the new curé.

The Roman Catholic Bishop of the diocese next issued an injunction that the old curé should not enter the church again, as it had been desecrated by the presence of a schismatic Bishop. At the same time he sent a warning to the family with whom Don Paolo was then staying that unless they got rid of

their schismatic guest they would be excommunicated. The threat failed to have the desired effect. The whole population acclaimed the new curé, and the transition from the old to the new régime was accomplished without friction.

THE "HIDEOUS REPUBLIC."

The Vatican and its champions in this country have denied that the Roman Church in France was hostile to the Republic. While the attempt to mislead the American people on this point has not met with much success, it is good to hear from one of the French Senatorial champions of the Pope. On January 22, 1907, Senator Delahaye said in the Chamber: "I would welcome a king or an emperor if he would only rid us of this hideous republic which dirties the soil of France!"

There spoke the true slave of the hierarchy; and—for once—he spoke the truth. And in doing so he voiced the *real* feeling of every ultramontane ecclesiastic in this land as regards this Republic—and they are all ultramontanes, else they would not be Roman priests. On the matter of the separation of Church and State the two Republics are almost at one—with France the more lenient of the two to the Roman Catholic Church.

POPE HELPS KAISER.

Press despatches dated January 22 said that the Pope, not content with interfering with the internal affairs of the French nation, had told the Catholic political leaders in Germany that they must, in the interests of "the Church"—which means the Papacy—sustain the Government in the impending elec-

tions. The Pope cares nothing for the interests or feelings of the German Catholics where the Papacy is concerned. The Vatican first, last and all the time, is the motto he lives up to, and the interests of any unfortunate Catholics who may be in difficulties in any country must wait until the Jesuits are satisfied that all is well with them. They are the Pope's masters, and his policy is their policy—whether in Germany, France, or any other country. The Jesuits say, according to their motto, that they are working "For the greater glory of God"; but the Catholic nations of the world are finding out that their work tends to the enslavement of mankind. And knowing this, the people of those Catholic countries are exemplifying the truth of the maxim: "Who would be free themselves must strike the blow."



HOW SPANISH CATHOLICS FEEL.

Last month, while American Roman Catholic prelates were hard at work—and they had to work hard—in the attempt to get up an agitation among their people here (that would be likely to gain favor for themselves at Rome) against the French Government, the Spanish Government had to use its garri-sons to repress the anti-clerical demonstrations of the Catholics of Spain—notably at San Sebastian and Bilbao.

Intelligent American Catholics are not doing much talking; but the impressive silence of the large Catholic populations of Italy, Spain, Portugal, Austria, Belgium, and southern Germany—to say nothing of the French laity—ought, one

would think, to speak very loudly to them of the failure of their church system to hold its own in lands where for centuries it has been in practical control of everything religious, educational and political—state, municipal and social.

Progress in Spain.

Early in January Cardinal Sancha y Hervás, Archbishop of Toledo and Roman Catholic Primate of Spain, sent to King Alfonso XIII a protest—endorsed by the entire Spanish episcopate—against the Associations law now under consideration by the Cortes. The Cardinal said the measure was contrary to the laws of the Roman Church; as also that the bishops and clergy could not obey it without being guilty of mortal sin and incurring excommunication.

To this King Alfonso replied curtly by informing the Cardinal that he could only hand the protest over to his Ministers; and as the Government is preparing to follow the example of France by introducing into the Cortes anti-clerical measures, the Cardinal's face must have been a study on receiving the answer of the young King.

The following points in the proposed Spanish law are regarded as essential: Submission of the clergy to the orders of the State; the authorization of civil marriage; the secularization of cemeteries; and lay instruction.

Even if the Liberal Spanish Ministry should go out of office, these stalwart measures advocated by the King, which guarantee religious liberty to the people, and greatly cur-

tail the power of the ecclesiastics, will ultimately prevail.

Dispatches from Madrid last month show the liberal spirit of King Alfonso, when, against the protest of all the clericals, he ordered apartments adjoining the suite assigned Princess Henry of Battenburg, to be converted into a Protestant chapel. This certainly was an innovation, for in all the history of Spain there has never, until now, been a Protestant chapel in the royal palace. Indeed, until recently, Protestant service could not be held in Spain except in private houses.

The young Queen of Spain, though she formally accepted the Roman Catholic faith in order to obtain a crown, cannot forget her Protestant teaching; and it is evident that her mother, Princess Henry of Battenburg, who is a sister of King Edward VII and a daughter of good Queen Victoria, is sound in the Protestant faith.

A Fake Miracle Exposed.

An Associated Press despatch from Rome dated December 21, 1906, said that at the People's Palace, in that city, Signor Giacci gave a demonstration, or rather made an exposure, of the yearly so-called miracle of the liquefying of the blood of St. Januarius, which is kept in a phial in the Church of St. Januarius, at Naples.

Signor Giacci showed that this change was effected by the use of a chemical combination, known to the ancients, for the preservation of blood, and that blood treated with it liquefies at a certain temperature. The demonstrator performed his ex-

periments with calf's blood, adding substances the nature of which he did not reveal.

In THE CONVERTED CATHOLIC for January, 1906, was printed an address delivered at the Christ's Mission services December 10, 1905, in which Bishop Burt told about the curious effect once produced on the contents of the phial in St. Januarius' Church in Naples, merely by a message from Garibaldi, the Great Liberator of Italy, to the priests who had charge of it. Bishop Burt said: "When Mazzini had charged the southern half of Italy with his ideas Garibaldi went down there with his flaming sword and touched off the charge; and five millions of men woke one day to find themselves free. He swept through the Sicilies and came to Naples. There the priests tried to turn popular opinion against him. In that city they have a St. Januarius miracle twice a year; it consists in the 'liquefying' of some of the saint's blood in a small vial. If the blood does not liquefy at the right time, the circumstance is taken as an omen of approaching evil, and a great fuss is made by the people in the way of prayers and religious observances. When Garibaldi arrived in Naples the priests told the people they were afraid the blood of St. Januarius would not liquefy because of the presence of such a wicked man in the city. Garibaldi trained some cannon on the church in which the bottle containing the blood is kept, and sent word to the priests that if the blood had not liquefied by a certain hour he would batter the church down. The blood liquefied on time. This was told me by Garibaldi's own son."

Sacrificing the Philippines.

Mr. Roosevelt will not run for the Presidency in 1908, but it would seem that Secretary of War William H. Taft, undismayed by President Roosevelt's experiences with Roman Catholics, is giving careful attention to ways and means for obtaining "the Catholic vote." On January 7, 1907, he appeared before the House Committee on Insular Affairs to recommend the payment of \$363,000 by the Government to the Roman Catholic Church "for the occupancy and destruction of church property" during the Spanish war. Mr. Taft said "the Church exercises a pacifying influence in the islands," and that "there were many reasons for paying these claims without delay." When asked if the Roman Church in the Philippines had not been charged with disloyalty to the United States, Mr. Taft said that accusations of that nature were made about the native priests, by whom he meant the followers of Archbishop Aglipay, the Independent Catholic prelate, who has cast off the yoke of Rome.

The Secretary for War made his position on the Roman question in the Philippines clear by the following paragraphs from his annual Report upon the Islands as published in the New York *Tribune*, December 15, 1906:

The controversies between the Roman Catholic Church and the so-called Philippine Catholic Church, led by Aglipay, have been transferred to the courts, where they are reaching a settlement. One of the questions which has troubled the Executive in the Philippines for several years has been that of the ownership of the land and buildings occupied by the Catholic Church under the Spanish regime.

It was contended that the land was public land, belonging either to the municipalities or the government of Spain, and that the buildings also belonged to the government of Spain, because erected at governmental expense, and that by the Treaty of Paris the title either remained in the municipalities or passed to the government of the United States, as the case might be, and did not therefore vest in the Roman Catholic Church.

I am advised by cable from Governor General Smith that this question has been fully heard before the Supreme Court of the islands, consisting of four American judges and three Filipino judges, and that a unanimous judgment has been rendered holding that the title to the churches and conventos used and occupied by the Roman Catholic Church before the change of sovereignty vested in that Church, and, of course, was not divested by the Treaty of Paris. This result cannot but have a most salutary effect upon the religious controversies which have disturbed and distressed the churches in the islands from one end to the other.

This last sentence contains a concise but eloquent tribute not only to the wide extent of the influence of the Independent Catholic Church under the leadership of Archbishop Aglipay, but also to the depth of feeling which has not only "disturbed" but "distressed" the priests of Rome "in the islands from one end to the other."

A little lower down we read between the lines an admission that the friars got more for their lands than they were worth when the United States foolishly paid \$7,000,000 for them. After mentioning certain difficulties that have hindered the profitable disposal of these lands, Mr. Taft says: "It may be, however, that the price which was paid will prove to have been in excess of the commercial values of the lands." But it is consoling to

be told: "However this turns out, the great object of the purchase has already been accomplished. The recurrence of insurrection, which would have followed the lawful attempt of the friars' orders or their companies to assert their titles to these lands and collect the rentals therefrom, has been peaceably and completely averted, and even if the purchase of the lands as an investment should involve a considerable loss to the Government of the islands, and so to the people of the islands, the benefit gained is far greater than any possible pecuniary loss."

Surely that statement ought to get the full Roman Catholic vote for Mr. Taft at the next Presidential election if he is the nominee of the Republican party. Though the Secretary of War is a Unitarian, Governor-General Smith, of the Philippines, is a rabid Roman Catholic. Governor Ide, who preceded Smith in the Philippines, is a Protestant, but his daughter was recently married to the New York lawyer, orator and Congressman, Bourke Cockran, who prays "that the day will come when the Pope will cable instructions to the Catholic delegation in Congress."

From present indications it would seem as if under Mr. Roosevelt's administration the Philippine Islands are as much in the clutches of the Roman Catholic authorities as they were in the days of Spanish rule.

The Catholic vote in the United States is evidently regarded by the Washington politicians as of far greater importance than the doing of righteousness and the execution of justice in the administration of the affairs of the people of the Philippine Islands.

A Letter From Washington.

My Dear Pastor O'Connor: My thoughts and prayers often go out to you and your vastly important work, and there surely ought to be a more decided and universal interest in, and helpfulness from, the various denominational churches all over our land. The question is, How can we bring our churches to the point of action?

The new Christ's Mission building should be perfectly adapted in location, size and commodiousness to the needs of a worldwide mission. It is astonishing that so few Christian people seem to realize what a great impediment to the success of foreign mission work almost everywhere Roman Catholicism is. Jesuitical teachers have been first in the field in so many places warning the people against Protestant teaching and calling the New Testament a cunningly devised Protestant book, so that usually the first work of true Christian missionaries abroad is to convince the people that they are sincere and honest.

The whole Protestant world should truly appreciate the admirable way in which, for many years, Christ's Mission has won to its shelter young men of foreign birth, of learning, eloquence, fervent spirit, and chafing for a knowledge of that liberty with which Christ makes his people free, and after opening to them "the way of God more perfectly," has sent them forth among their own people that they might show them convincingly the Christ of the Holy Scriptures.

Mission work in America might well drop now—in view of the con-

stantly increasing tide of foreign, and chiefly Roman Catholic immigration—the distinctive “Home” and “Foreign” prefixes. Our present foreign-born element far overshadows the strictly native American in all mission work, and all soul-winning forces should recognize this vital fact.

There is another thing that ought not to be overlooked in our portion of the world; and that is the exceptional activity of the Roman Catholics in the building of so-called institutions of learning—convent schools and those of the various brotherhoods. Many of these educational homes (?) furnish shelter and provision for monks and nuns who were expelled from France for refusing to comply with the Associations law; and these institutions, while not recognizing within their sacred precincts the system of law which pervades our liberty-loving Republic, are a sealed law unto themselves. What outsider is ever permitted to see or know the secret workings of the inner sanctums of these prison-houses?

Only a few days ago I heard things concerning a convent near Washington that filled me with horror. A friend of mine employed a Roman Catholic mechanic, who the previous day had worked in the convent. My friend made some remark to him about convent life which elicited a very distressed reply concerning the ignorance of the public as to what goes on in convents, and he related a horrible scene witnessed by him only the day before.

While he was at his work the

lady superior and several nuns entered the room, one of whom seemed in great trouble. Going up to a heavy piece of furniture, the lady superior ordered this nun to lift it out of its place without help from anyone. Feeling that it would be impossible for her to do so, the young man stepped forward and offered his help. His aid was refused by the superior, who repeated her order to the unfortunate nun. The poor girl tugged and strained with all her might, and suddenly fell to the floor with an agonizing scream. Her efforts had resulted in a physical injury so dreadful that it could not be described in print. Even then, no tender care was shown to the poor girl, who was heartlessly dragged from the room by her shoulders. Yet it is my belief that no civil law can enter any convent in this country either to prevent or punish crime or cruelty. Must such silence last forever in our great Republic? Cannot Congress create laws compelling all these barred and bolted seats of learning and “benevolent homes” to open their doors to public inspection from basement to attic? All Protestant institutions of corresponding character invite such inspection, and never do their visitors have to speak to inmates through barred spaces.

My friend gave the young man above referred to several copies of *THE CONVERTED CATHOLIC*, and he did not hesitate to express great dissatisfaction with a Church that would tolerate such horrible cruelty. May he and his family renounce the delusions of Rome, and, through the help of your blessed Magazine, find Christ, the ever-present Saviour, the True Light of the World!

M. C. M. F.

January, 1907.

Bits of Correspondence.

From Pennsylvania:—Allow me to congratulate you on your success in your noble work. Your course was certainly chosen of God. No person born and reared in the Protestant fold could ever fill the place you have filled. You were once a Roman Catholic, so you know their ways and feelings, and still demonstrate your affection for them, while in a Christian spirit you repudiate the errors of Rome. I enclose a notice from the *Lutheran Observer*, written by Rev. Geo. C. Henry, of the Memorial Lutheran Church, Shippensburg, Pa. The Lord spare your life many years and prosper you abundantly. REV. J. J. KERR.

(Lutheran Church).

The following is Dr. Henry's paragraph in the Philadelphia *Lutheran Observer*, December 7, 1906:

THE CONVERTED CATHOLIC. Edited by Rev. James A. O'Connor. Bound volume. Cloth, 380 pages. James A. O'Connor, 138 West 97th street, New York.

We have read THE CONVERTED CATHOLIC for years; always found it irenic and edifying, truthing it in love, and aiming at the sanctification of believers. It deals with subjects of to-day in such a brotherly way that it seems to us that even a Catholic of Catholics must in it "see Jesus." The present volume, which we read in course, is no exception in excellence to all its predecessors. The "Letters to Cardinal Gibbons" are models of gentle disputation which cannot arouse anger, but must call forth thought in the reader. Along with all its predecessors, we cordially commend this volume.

From Chicago:—I have received a great deal of profit and pleasure

from THE CONVERTED CATHOLIC this last year, and I heartily wish you the greatest success in the work of Christ's Mission. W. R. P.

From New York City:—After I am through with my copy of THE CONVERTED CATHOLIC I give it to one of my Catholic friends, who is now as anxious as I am to get it. I must also tell you that the other day I caught another Catholic reading it—"on the sly"—who point-blank refused to look at it when I offered to lend it to him a year ago. May God spare your life for years to come, that you may continue your good work. C. E.

From Mississippi:—Yesterday I was handed a copy of your magazine and saw it for the first time. I had often wished that such a paper were published, and I assure you that it gives me joy to know that you are engaged in the work. I want to prove my faith by my works, and hence enclose subscription, and the price of "The Double Doctrine of the Church of Rome." I hope to be able to help you in spreading your work. May God greatly bless you in all your noble efforts for the enlightenment of those who sadly need it. J. A. H.

From New York State:—I need THE CONVERTED CATHOLIC. Every misled Catholic struggling for freedom needs it. The world needs it, and God is blessing it and you with it. May His rich blessing continue on the much-needed work you are so faithfully doing. T. A. S.

From New Hampshire:—The Lord bless thee in thy work for

Him, and in thy work against that "beast" on the Tiber. S. S. Q.

From Allentown:—I hope God will spare your useful life many years yet in your excellent work. I am glad your magazine gets even into the very seat of the Pope. I have for years prayed and wished that some method could be devised to get the Roman Catholics under the sound of the Gospel. I am persuaded that many of them could be saved. In the name of Christ, go on. I think you have adopted one of the methods by which that grand object can at least be partially accomplished. I will support your mission as long as I can. C. K. F.

[Many Roman Catholics are being converted—all the time. It is safe to say that there is no evangelical church in any city or even town of considerable size in the country that does not contain members who were once Roman Catholics, or whose parents belonged to that Church.]

From Michigan:—We have been readers of your Magazine from the first, and cannot do without it. May this be a very prosperous year with you in every way. Your magazine is growing in interest with every copy. A. E. B.

From Illinois:—At a Roman Catholic bazaar held in Catery, a village four miles away, all conceivable gambling devices were run in full blast to raise money for the so-called Church outside of which there is no salvation, if what the priests say is true. Prayers and gambling went on at the same hour and under the same roof. Refined—or, rather, decorated—heathenism in

the opening of the twentieth century in our boasted land of Christian enlightenment and civilization of the highest type. But you know it all. J. H. A., Sr.

From Oklahoma:—I have been sending my copies of the magazine to others, so that I have no samples to canvass with. I wish you would send me a few—one at least of the December number—as I sent my copy to the superintendent of a mission to Mexican Catholics in Arizona. I met a pastor here today who had been raised a Catholic; he said he was too poor now to subscribe for your magazine, but that he would do so as soon as he should be able. D. M. W.

From Indiana:—Having read THE CONVERTED CATHOLIC, I found the information contained in it very valuable; all the more as I have recently visited Rome and seen the present conditions there. J. K.

From Oregon:—While THE CONVERTED CATHOLIC continues its endeavor to draw, with a cord of love, the ignorant victims of modern idolatry to Christ, it continues fearlessly to expose the bold, impudent, persistent and lying superstition itself. God bless the Magazine and its editor! J. H. L.

From Massachusetts:—My interest in your work is unabated. I often wish I had the means to send you a large contribution for your new quarters and the other work you have in hand. S. N. W.

From Connecticut:—I continue to read the Magazine, and take great interest in what you are doing. I

try to improve every opportunity to bring the importance of the work to the attention of those who seem to know nothing about it; I also send every copy—after I have read it myself—to some one who I hope will become interested. I often buy from other subscribers copies they have read, to send away. Last August, when I went to the Northfield conference, I took with me some extra copies to give away, and I thought those to whom I gave them seemed interested in what I told them about your work S. J. P.

From New York State:—I was tempted to address you the way our mutual friend, Dr. Munhall, has the writer a hundred times—"My Dear Pard." We are partners in the truest sense, and I have not furnished my share for the expenses of the concern for the year. But now here it is, and my excuse follows: There have been ten legions of little black imps scooting up and down my interior department for two weeks past; they have sought and devoured good things in their path, and laid me up completely whipped.

If the brilliant theologians who do not believe in a personal Scriptural devil would run up against a few millions of these bacteria in their essays on humanity in what is called the "grippe" they would admit that they had been mistaken; and would for evermore know by experience that there was not only one devil, but millions of them going up and down the earth seeking whom they may devour. This (January 15) is the first day I have had grit, grace, and gumption enough to write a few letters, and none of them is sent with more real genuine pleas-

ure than the one to my good friend and pard, James A. O'Connor.

L. M. B.

One of our good subscribers, in writing for a copy of the book, "Aimée's Marriage," which has been advertised in THE CONVERTED CATHOLIC for several months past, says: "I hope 'Aimée's Marriage' will be published in a still better binding, as it is a very valuable book."

As announced in the notice in the Magazine, there were only 75 copies in this plain but substantial binding, and they are now all gone. The price of the book in better binding is 75 cents.

Fading, Falling Rome.

BY REV. H. GRATTAN GUINNESS, D.D.

Since Thee my soul has known, my
Lord and God,

The vested choirs of priests attract
no more;

The golden idols strew the grassy sod,
And rust forgot 'mid antiquated
lore.

Fallen are the altars, faded is the glow
Of pictured windows, and of storied
shrine;

The Virgin lifts no more her jewelled
brow

Between the sinner and the throne
divine.

Neglected stand the idol Popes un-
crowned,

The mouldering relics cease their
vain display,

And Roman ruins cumbering all the
ground

Lie prostrate in the light of com-
mon day.

In forwarding the above beautiful
verses for THE CONVERTED CATHOLIC,
the venerable Dr. Guinness sent us the
following note, dated Sydney:

Rev. James A. O'Connor:

Dear Sir: I send you the enclosed
lines just written, thinking you might
like to print them in your Magazine.

Your work has my hearty sympathy.
I am at present on a missionary tour
around the world.

H. GRATTAN GUINNESS.

GERALDINE DE LISLE ; OR TRIED AND TRUE.

CHAPTER IX (Continued).

Then, changing his tone, Sir Arthur said, earnestly:

"Have you, dear Geraldine, considered the danger of your present position? I do not like the manner in which Father Adrian speaks about you. You know he is not a man to be trifled with. You seem so defenseless against any harsh measures he might be disposed to adopt. If Edward were at home, you would be all right. I am sure he would take your part; but at present, from what Lady De Lisle says, there seems no chance of his return. I do most sincerely wish you would consent to return to England with me, and make my mother's house your home till your brother's return. You must look upon me as your guardian for the present, at all events; and I will promise that you shall not be molested by any priestly interference, but allowed the full exercise of your conscience, till it pleases God to restore you again to the bosom of the Catholic Church."

"Kind, generous Arthur," exclaimed Geraldine, warmly, "how hard it is to resist your pleadings! But it is out of the question, and would not be right on my part. Besides, Lady Fitzgerald is too good a Catholic to suffer the presence of a heretic in her house, I am persuaded."

"Which I am not," replied Sir Arthur, ruefully. "I must confess that though I value my Church, I cannot so quietly resign my cherished hopes. If you cared for me, dear Geraldine, a hundredth part as much as I do for you, you would, for my sake, give up those notions, and yield to the authority of the Church."

"And lose my soul!" ejaculated the poor girl, reproachfully. "God forbid that I should thus make shipwreck of my faith! By His help I shall, I trust, be enabled to hold fast the truth I have been taught, even at the expense of all my earthly happiness. But O, Arthur, would that you were a partaker of the same precious faith! Why cannot you read and judge for yourself? I would willingly give you my Bible (sorely as I should miss it), if you would only promise to study its contents."

"Certainly not," replied Sir Arthur, bitterly grieved at her obstinacy; "I shall have nothing to do with a book which has brought me such misery. Indeed, I should be afraid to touch it. It seems to cast some spell on those who are heedless enough to come within its influence."

"Then, Arthur," observed Geraldine, sadly but resolutely, "though it grieves me to the heart to say so, we had better part. I shall never change my opinions, God helping me; and you seem equally determined to retain yours. I am not surprised at your prejudice against the Bible in the present unhappy circumstances. If you refuse to judge for yourself in so important a matter, I do not see any hope of our ultimate agreement. I will pray for you, dear Arthur, as long as I live. It grieves me inexpressibly to bring all this trouble upon you; but there seems no remedy. You had better try to forget

me, and choose one of your own persuasion, who will make you and your dear mother happy, I trust."

"Never!" exclaimed Sir Arthur, vehemently. "You alone have I ever loved. Another can never supply your place. I am not fickle, and shall still continue to regard you as my own, and live in hopes of your return to the true faith. If not, why, then, I shall die unmarried; for most solemnly do I declare I shall never wed any one else."

The passionate tones of the baronet thrilled through the heart of his companion. Fearing that by remaining longer her faith might eventually yield to such sore temptation, she rose from her seat, and, extending her hand, exclaimed falteringly, while the tears streamed down her pale cheeks:

"Farewell, dear Arthur! It would be cruel to deceive you with false hopes. Time may alter your present decision. Do not distress yourself on my account. Though apparently defenseless, I feel secure in my Heavenly Father's care. Should He see fit to let me suffer persecution, it is all for the best. Nothing can rob me of my heavenly inheritance. It shall be my fervent prayer for you while life shall last that you, too, may have this well-grounded hope." So saying, she tore herself away, and was out of sight before Sir Arthur could utter any further remonstrance.

The poor, heart-stricken girl hurried to her room, and falling upon her knees, gave way to her grief. The death of her father had filled her with bitter sorrow, yet in that sorrow there was hope. But now black night seemed to have darkened her sky forever. Of human comforters there was indeed none; but, happily, there was still an Ark of Refuge, which many a weary dove has found, and thither would she flee. O, what unspeakable consolation there was in the thought!

As may be supposed, Lady De Lisle and the confessor were furious at finding their plans so completely frustrated by Sir Arthur's failure. For a day or two Geraldine was confined to her room by a severe headache, and at the urgent request of the young baronet (ere his departure on the afternoon of that memorable day), was allowed to enjoy her solitude unmolested. Father Adrian and her mother hoped that calm reflection might induce her to retract her decision. Finding her, on her recovery, even still more inflexible, Lady De Lisle sternly informed her daughter that if at the end of another week she still persevered in her heresy, she should be lodged in the convent of St. Ursula till she learned to submit to the authority of the Church.

(To be continued.)

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THE CONVERTED CATHOLIC.

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Unpaid Subscriptions.

We earnestly hope the friends who have not paid for the Magazine will notify us whether they wish to receive it in the future. If we do not hear from them within a reasonable

time, we must conclude that the Magazine is not doing them any good, that they are not making a good use of it, and that they do not wish to have it sent to them any longer. This notice refers to all who do not pay or cannot pay the subscription. Please notify us.

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I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission

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FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SEVENTH SERIES.

II.

NEW YORK, FEBRUARY, 1907.

Sir:—Since I wrote to you last month the American people have had before them an object lesson—which I fervently hope they are duly taking to heart—of the real power of the Vatican over the unfortunate victims of its criminal obstinacy in persisting in setting its iron will against the law constitutionally enacted by the 36,000,000 Catholics of France. The fact that the obedience to the Pope of the French bishops and clergy may be more or less unwilling in many individual cases does not affect the question. The simple truth is that up to now the French clergy as a whole are demonstrating to all the world that they are Romans first and Frenchmen afterward. The theory upon which rests the great indulgence shown to you and the rest of your fellow Papal agents by the people of this country (not counting the politicians, who only try to manipulate you for their own selfish ends) is that the allegiance of Catholics to the Pope is purely *spiritual*, and not temporal. I will do you and some of your co-conspirators against the civil and religious liberties of the American people the justice to say that you often announce your intentions in this direction quite plainly both by word and deed: as when Archbishop Ireland—your bosom friend—declared at the Catholic Congress in Baltimore: "We must make America Catholic!"; when the Knights of Columbus were organized to provide the priests with at least a certain number of voters everywhere, on whom they could rely; and, later, when these Knights were federated with all other Catholic societies throughout the land, so that the hierarchy could be sure of having the means in hand with which to buy the various American communities from politicians whose code of morals is like that of your Church; and when the spokesman of your Church, Congressman Bourke Cockran, said in Washington that he prayed for the day when the Pope would cable his instructions from Rome to the Catholic delegation in Congress.

But the American people—as a whole—do not take these things seriously; individuals tell us that they personally do not, when we speak to them on the subject; and alas, there are some who say that should their children be compelled to fight for their liberties unto blood in years to come, they, at least, will no longer be on earth to suffer.

But there is hope that the lesson being taught by the French clergy may do what the words and works of persons like myself fail, in many cases, to accomplish. When they see thousands of men practically forswearing their allegiance to their native land at the command of a foreign priest, they will probably realize that you and all your colleagues in the Papal ranks would do the same thing at the order of the Vatican. Bishop Kelley, of Savannah, Georgia, frankly told his people that he would break the laws of Georgia himself and advise them to do so also, if those laws conflicted with the interests of his Church.

In spirit, the priests of your Church do that every day now. All over the land they are continually striving—and often with only too much success—to circumvent the State constitutions and laws that forbid the granting of public money for the support of sectarian institutions. Roman priests are continually trampling upon American law and American public sentiment in this matter, as also in many others.

M. Delahaye, one of the few ultramontanes in the French Senate, expressed the real sentiments of every Papal agent in America, as well as in France, when he said last month in the Chamber: "I would welcome any king or emperor who would rid us of this hideous republic." You, as well as all the other men of your order and their satellites, lay and clerical, hate any republic—as such. You want one person at the head of the State and that one under the control of some Papal priest; Charles V of Germany, Ferdinand and Isabella of Spain, and Louis XIV of France represent the rulers you would duplicate to-day, if you could. It is beyond your power, however, to destroy this republic and the mighty transatlantic empire whose foundations rest solidly upon republican principles, by exercising direct control over their rulers as in the fine old Middle Ages. In those golden days—according to your notions—all the Pope had to do when he wanted one, or a thousand, or a hundred thousand, persons slaughtered or tortured or imprisoned, was to "push the button," and the Emperor, or King, or Queen—as the case might be—"did the rest" with promptness and despatch. The Massacre of St. Bartholomew was a fine case in point, when 100,000 of the best men and women in France perished; and Pope Pius X and Cardinal Merry Del Val must be very sorry that they have not a Charles IX in Paris to-day to sit at one of the windows of the Luxembourg and shoot at M. Clemenceau, M. Briand and other great Frenchmen, as they go through the street to the Chamber.

Not long ago you and your crowd probably thought that you had President Roosevelt safely under control, so that he would have to dance to any tune the Roman Church should choose to play. Fortunately, however, he realized the facts of the case in time, with unpleasant results to the unfortunate Storsers, the Papal agents nearest to his hand. You might turn your attention to Secretary Taft; he seems to want the Catholic vote badly for next year, and you *may* be able to catch a weasel asleep—perhaps!

But while you may find it hard work to manipulate American politicians, you do not encounter the same kind of resistance from the generous, open-hearted American people at large, who—often unwisely—measure others by themselves.

Upon these people—noble, free and enlightened—you and the rest of the Pope's agents spend your lives in trying to rivet the chains of priestly control. You induce some of them, by lying promises, to send their children to your convent schools, where they are trained in the belief that to your Christless, Bible-hating, idolatrous, superstitious Church, reeking

with graft from top to bottom, God has committed the interpretation of the Holy Scriptures and the only door of salvation. In fact, you are everywhere trying to fasten the yoke of the priest upon individual Protestants. And the magnitude of the mischief wrought by the nuns in this country in this direction cannot be overestimated. The French Government was wise in expelling them when they refused to comply with the law; Cuba and other Catholic countries were wise in enacting legislation that prevented them from landing when they were driven from France, and the United States (as also Great Britain) is correspondingly foolish in admitting them.

In brief, Cardinal, you and all the other emissaries of Rome are enemies of this Republic—as much as the ultramontanes in France are to that Republic. And you and Archbishop Ireland are no better than the crowd represented by Archbishop Farley, who, we have expert authority—that of Mrs. Bellamy Storer—for saying, is inspired by “the foreign and reactionary spirit which is hurtful to our country and hostile to our schools and institutions.” That is the spirit of Rome; and that is the spirit that animates you—whatever certain accommodating Protestants may think about you. You know this as well as I do, and that you would never have been a cardinal if it were not so.

You and all the other priests in the land are foes of free speech and free thought, unless the speech and the thought are in harmony with Vatican dogmatics; and their use of the word “liberty” in connection with their public revilings of the French Government make the priests who use it a laughing stock to all intelligent people who know anything at all about your Church—nor need they know much to be able to laugh at that. For a Church with a record for bloodshed such as yours, extending over centuries, and even in this twentieth century claiming to be the only true Church, while all the Latin peoples are throwing off the shackles of ignorance and superstition that it has kept fastened upon them for ages, would be ridiculous if the occasion were not of such colossal importance, affecting the civil and religious welfare of millions, of many nations.

A remarkable feature of the war now being waged in France against the Government by the Pope is that on the one hand there is nothing being done by the Ministry against religion itself or religious doctrine or practice of any kind; and on the other that the clergy make no outcry about the Separation law except as regards material things, such as buildings, property, salaries, etc., while the millions of Catholic laymen show perfect indifference to things both spiritual and temporal so far as your Church is concerned.

The reason for the apathy—not to say hostility—of the French laity toward the Vatican is to be found in the fact that during all these centuries the Roman Catholic Church, instead of giving the people the bread of the Gospel, has been giving them the stones of pagan doctrines and ceremonies; with the natural result that there is practically no spiritual life left in the masses of the men and women of that beautiful country.

The same is true of all the other countries where your Church has been in control for centuries. What the Catholic people need is the Gospel of Jesus Christ—not the traditions of men, nor fine churches, beautiful music or imposing ceremonies. And your Church is now paying the penalty for her past sins in this respect.

It cannot be stated too strongly that the French Government is not opposed to religion in seeking to compel the Roman Catholic officials to obey the law. The Protestant churches in France have complied with the law and have formed cultural associations for taking over the church buildings and other property. The trustees are laymen, members of the churches. The Roman Church, however, cannot trust its own members—they might require the priests to discard their pagan ceremonies and to preach the Gospel, like the Protestant pastors.

We see the hand of God in what is taking place in France to-day, Cardinal, as clearly as we saw the Divine Providence manifested in the liberation of Cuba from the yoke of Spain by American arms in 1898. Spain had abused its power and was driven out of this continent after centuries of misgovernment. The Roman Church is brought low in France after centuries of opposition to the religion of Christ. The Lord God is slow to anger, but He vindicates His righteous cause in His own good time. A dispatch from Paris to the *New York Sun*, dated January 26, 1907, says, under the heading,

FRENCH PROTESTANT TRIUMPH.

When the Separation law was passed, the Protestants immediately accommodated themselves to it and set about applying it. The first general meeting of the association cultuelle of the Reformed Church of the Oratory of the Louvre has just been held.

One speaker recalled that in that oratory Bossuet, in pronouncing the funeral oration on Letellier, addressed himself to Louis XIV, and said, "Owing to you there is no more heresy." Heresy, however, separated from the State, had survived to use that same chapel, the speaker said.

Surely there is a great future for Protestant Christianity in France. The Church l'Oratoire is the most famous Protestant place of worship in Paris. As the dispatch says, it was originally a Roman Catholic church, and being close to the Louvre, it was frequented by the royal masters of France, and great preachers like Bossuet, the Bishop of Meaux, made it the theater of their orations. After the Revolution it was handed over to the Reformed Church, and has been in possession of the Protestants ever since. It has been the mother of many churches, and I trust its usefulness will be enlarged now in the freedom of religion accorded to all French citizens. I visited l'Oratoire when I was in Paris in 1905 to witness the passage of the Separation law, and if I can cross the ocean again this summer, I hope to worship in that beautiful building and write up its history and tell you all about it.

Yours truly,

JAMES A. O'CONNOR.